

The last Speech and Testimony of  
that famous and faithful Minister  
and Martyr of Jesus Christ, Mr.  
Donald Cargil, sometime Mini-  
ster of the Gospel in the Barony  
Parish of Glasgow; delivered by  
him in Writing before his Exe-  
cution at the Cross of Edinburgh,  
July 27. 1681. With his last  
Words upon the Scaffold.

With his Letter to John Malcom  
and Archibald Allison Martyrs.

TO WHICH IS ADDED,

An Encomium on the Martyrs contain'd  
in the Cloud of Witnesses.

**T**HIS is the most joyful day that ever I saw in my pil-  
grimage on earth; my joy is now begun, which I  
see shall never be interrupted. I see both my interest, and  
his truth, and the sureness of the one, and the preciousness  
of the other. It is near thirty years since he made it sure;  
and since that time (tho' there has fallen out much sin,  
yet) I was never out of an assurance of mine interest, nor  
long out of sight of his presence. He has dandled me,  
and kept me lively, and never left me behind; tho' I was  
oft-times turning back. O he has shewed the wonderful  
preciousness of his grace, not only in the first receiving  
thereof, but in renewed and multiplied pardons! I have  
been a man of great sins, but he has been a God of great  
mercies. And now, thro' his mercies, I have a consola-  
tion as sound and quiet, as if I had never sinned. It is  
long

long since I could have adventured on eternity, through God's mercy and Christ's merits; but death remained somewhat terrible, and that now is taken away; and now death is no more to me, but to cast myself into my husband's arms, and to ly down with him. And however it be with me at the last; tho' I should be straitned by God, or interrupted by men, yet all is sure, and shall be well. I have followed holiness, I have taught truth, I have been most in the main things; not that I thought the things concerning our times little; but that I thought none could do any thing to purpose in God's great and publick matters, till they were right in their conditions. And O that all had taken this method; for then there had been fewer apostacies. The religion of the land, and zeal for the land's engagements, are come to nothing, but a supine, loathsome and hateful formality; and there cannot be zeal, liveliness and rightness, where people meet with persecution, and want heart-renaissance. My soul trembles to think, how little of regeneration there is amongst the ministers and professors of Scotland. O the ministers of Scotland, how have they betrayed Christ's interest, and beguiled souls! 'They have not entered in themselves, & them that were entering in, they hindered.' They have sold the things of Christ, and liberties of his church, for a short and cursed quiet to themselves, which is now near an end: and they are more one, and at peace with God's enemies, after they have done all their mischiefs, nor they were at first, when they had but put hand to them. And I much fear, that tho' there were not one minister on all the earth, he will make no more use of them; but there will be a dreadful judgment upon themselves, and a long curse upon their posterity.

As to our professors, my counsel to them is, That they would see well to their own regeneration, for the most part of them has that yet to do; and yet, let never one think, that he is in the right exercise of true religion, that has not a zeal to God's publick glory. There is a small remnant in Scotland, that my soul has had its greatest comfort on earth from. I wish your increase in holiness, number, love, religion, and righteousness; and wait you, and cease to contend with these men that are gone from us, for there is nothing that shall convince them, but judgment. Satisfy your consciences, & go forward; for the nearer you are to God, and the further from all others, whether stated enemies, or lukewarm ministers & professors, it shall be the better. My preaching has oc-

casioned

caused persecution, but the want of it will, I fear, occasion worse. However, I have preached the truths of God to others; as it is written, 'I believed, and so I preached;' and I have not an ill conscience in preaching truth, whatever has followed; and this day I am to seal with my blood all the truths that ever I preached: and what is controverted of that which I have been professing, shall (e'er long) be manifested by God's judgments in the consciences of men. I had a sweet calmness of spirit, and great submission as to my taking, the providence of God was so eminent in it; and I could not but think, that God judged it necessary for his glory, to bring me to such an end, seeing he looked me from such a work. My soul would be exceedingly troubled anent the remnant, were it not that I think the time will be short. Wherefore hold fast, for this is the way that is now persecuted.

As to the causes of my suffering; the main is, 'Not acknowledging the present authority,' as it is established in the supremacy and explanatory act. This is the magistracy that I have rejected, that was invested with Christ's power. And seeing that power taken from Christ, which is his glory, made the essential of the crown, I thought this was, as if I had seen one wearing my husband's garments, after he had killed him. And seeing it is made the essential of the crown, there is no distinction we can make, that can free the conscience of the acknowledger, from being a partaker of this sacrilegious robbing of God; and it is but to cheat our consciences, to acknowledge the civil power, for it is not civil power only that is made of the essence of his crown: and seeing they are so express, we ought to be plain; for otherwise it is to deny our testimony, and consent to his robbery.

After he was come to the scaffold, standing with his back towards the ladder, he fixed his eyes upon the multitude, and desired their attention; and after singing apart of the 119 psal. from the 16 ver. to the close, he looked up to the windows on both sides of the scaffold with a smiling countenance, requesting the people to comfort themselves, and hear a few words that he had to say, which, said he, I shall direct to three sorts of folk, and shall endeavour to be brief. First, All you that are going on in persecuting the work and people of God, O beware, for the Lord's sake, and refrain from such courses, as you would escape wrath eternally, which will be a torment far beyond what we are to endure by the hands of cruel

and bloody murderers. Upon this the drums were beaten; at which he smilingly laid, Now ye see we have not liberty to speak, or at least to speak what we would; but God knoweth our hearts. But, *2dly*, O ye that are called ministers, and professors in the church of Scotland, who have wearied in waiting upon the Lord, and are turned out of his way, and run into a course of gross defection and backsliding, truly, for my part, I tremble to think what will become of you; for either you shall be punished with sore affliction, I mean, in your consciences, because of sin, or else you shall be tormented eternally without remedy, which shall be shortly, if mercy prevent it not; which I pray God may be the mercy of all these to whom he has thoughts of peace. *3dly*, All ye that are the poor remnant, who fear sinning more than suffering, and are begging for his returning to Scotland to wear his own crown, & reign as King in Zion, in spite of all that will oppose him, whether devils or men; I say to you that are thus waiting, wait on, and ye shall not be disappointed; for either your eyes shall see it, or else ye shall die in the faith of it, that he shall return, and 'if ye suffer with him, ye shall also reign with him,' which reign, will be glorious and eternal. I come now to tell you for what I am brought here to die, and to give you an account of my faith, which I shall do as in the sight of the living God, before whom I am shortly to stand. First, I declare I am a Christian, a Protestant, a Presbyterian in my judgment, and whatever hath been said of me, I die testifying against Popery, Prelacy, Erastianism, and all manner of defection from the truths of God, and against all who make not the scriptures, which are the word of God, their rule, that so they may commend Christ and his way to strangers by a holy and gospel conversation. The cause for which I am sentenced to die here this day, is my disowning of authority in the unlawful exercise thereof, when they instead of ruling for God, are fighting against him, and encroaching upon his prerogatives, by that woful supremacy which my soul abhors, and which I have testified against since I was apprehended; and now again, I disown all supremacy over the consciences of men, and liberties of Christ's church. Whereupon the drums were again beaten, and he kept silence a little, and then said, Of this subject I shall say no more, only I think the Lord's quarrel against this Land is, because there has not been so much heart-religion and soul-exercise among either ministers or professors, as there seemed to be, when the land



land owned Christ and his truths; I wish there were more true conversion, and then there would not be so much backsliding, and for fear of suffering, living at ease, when there are so few to contend for Christ and his cause.

Now, for my own ease, I bless the Lord, that for all that hath been said of me, my own conscience doth not condemn me; I do not say, I am free of sin, but I am at peace with God thro' a slain mediator; and I believe that there is no salvation, but only in Christ: and I abhorre that superstitious way of worshipping of angels and saints, contrary unto the word of God: as also I abhorre the leaning to self-righteousness, and popish penances. I bless the Lord, that these thirty years, and more, I have been at peace with God, and was never shaken loose of it: and now I am as sure of my interest in Christ, and peace with God, as all within this bible, and the Spirit of God can make me; and I am no more terrified at death, nor afraid of hell, because of sin, than if I never had sin; for all my sins are freely pardoned, and washed thoroughly away, thro' the precious blood and intercession of Jesus Christ. And I am fully persuaded, that this is his way for which I now suffer, & that he will return gloriously to Scotland, but it will be terrifying to many; therefore, I entreat you, be not discouraged at the way of Christ, and the cause for which I am to lay down my life, and step into eternity, where my soul shall be as full of him, as it can desire to be. And now, this is the sweetest and most glorious day that ever my eyes did see. Now I entreat you, study to know and believe the scriptures, which are the truths of God; these I have preached, and do firmly believe them. O! prepare for judgments, for they shall be sore and sudden. Enemies are now enraged against the way and people of God, but e'er long they shall be enraged one against another, to their own confusion. At this the drums were beaten a third time. And then being taken to the north side of the scaffold, he stood a little, during the space that one of the rest was singing: & then being carried to the south side of the scaffold, he prayed: thence he was brought to the east side of the scaffold, and then he said, I entreat you prepare you presently for a stroke, for God will not sit with all the wrongs done to him, but will suddenly come and make inquisition for the blood that has been shed in Scotland. Then he was commanded to go up the ladder; and as he set his foot on the ladder, he said, The Lord knows I go up this ladder with less fear and perturbation of mind,

mind, than ever I entered the pulpit to preach. And when he was up, he sat himself down, and said, Now I am near to the getting of my crown, which shall be sure, for which I bless the Lord, & desire all of you to bless him, that he hath brought me here, and makes me triumph over devils, and men, and sin; they shall wound me no more. I forgive all men the wrongs they have done to me, and pray the Lord may forgive all the wrongs that any of the elect has done against him. I pray, that sufferers may be kept from sinning, & helped to know their duty. Then having prayed a little within himself, he lifted up the napkin, and said, Farewel all relations and friends in Christ; farewel acquaintances, and all earthly enjoyments; farewel reading and preaching, praying and believing, wanderings, reproaches, and sufferings. Welcome joy unspeakable and full of glory. Welcome Father, Son and Holy Ghost, into thy hands I commit my spirit. Then he prayed a little, and the executioner turned him over praying.

Mr. DONALD GARGIL his Letter to JOHN MALCOLM and ARCHIBALD ALLISON Martyrs, who suffered at the Grass-market of Edinburgh, August 13th, 1680.

DEAR friends, death in Christ, and for Christ, is never much to be bemoaned; and less at this time than any other, when these that survive have nothing to live among but miseries, persecutions, snares, sorrows, & sinning. And when the only desirable sight, viz. Christ reigning in a free and flourishing church, is wanting, & the greatly grieving and offensive object to devout souls, viz. devils and the worst of the wicked reigning and raging, is still before our eyes; and tho' we had greater things to leave, and better times to live in, yet eternity does so far exceed and excel these things in their greatest perfection, that they who see and are sure (and we see indeed, being made sure) will never let a tear fall, or a sigh go at the farewel, but would rather make a slip to get death, nor to shun it, if both were not equally detestable to them, upon the account of God's commandments, whom they neither dare nor are willing to offend, even to obtain heaven itself. And there are none who are his, but they must see themselves infinitely advantaged in the exchange; and accordingly hasten, if sin, the flesh, and want

want of assurance, did not withstand; and there is no doubt, but these must be weak and poor spirits, that are bewitched or enchanted, either with the fruition or hopes of the world. And as earth has nothing to hold a resolute and reconciled soul, so heaven wants nothing to draw it; and to some to live here, has been always wearisome, since their peace was made, Christ's sweetness known, and their own weakness and unusefulness experienced; but now it becomes hatefully loathsome, since devils and the worst of men are become the head and dreadful by their stupendous permissions, loosings & lengthenings in their reigning; and friends are become uncomfortable, because they will neither christianly bear nor bide, nor rightly go forward to effectuate their own delivery. But for you, there is nothing at this time (if you yourselves be sure with God, which, I hope, either you are, or will be) which can make me bewail your death; tho' the cause of it doth both increase my affection to you, and indignation against these enemies. Yet for you, notwithstanding of the unjustness of the sentence, go not to eternity with indignation against them upon your own account: neither let the goodness of the cause ye suffer for, found your confidence in God, and your hope of well-being; for were the action never so good, and performed without the least failing, which is not incident to human infirmity, it could never be a cause of obtaining mercy, nor yet commend us to that grace from which we are to obtain it. There is nothing now which is yours, when ye are pleading and petitioning for mercy, that must be remembered, but your sins; for, in effect, there is nothing else ours. Let your sins then be on your heart, as your sorrow, which ye must bewail before ye be parted with them; as the captive her father, not because she was to leave him, but because she had been so long with him. And let these mercies of God, and merits of Christ be before your eyes, as your hopes, and your winning to these as the only rock upon which ye can be saved; if there be any thing seen or looked to in ourselves but sin, we cannot expect remission and salvation alienably thro' free grace, in which expectation only it can be obtain'd: neither can we earnestly beg, till we see ourselves destitute of all that procures favour, and full of all that merits and hastens vengeance and wrath.

And besides, it heightens the price of that precious blood, by which only we have redemption from sin and wrath; it being the only sufficient in itself, and only acceptable

ceptable to the Father; & so it must be, being the blessed & gracious device & result of infinite wisdom, which makes the eternal God to be admired in his graciousness and holiness, having found out the way of his own payment without our hurt, and which makes all return to their own desires, and there to rest in an eternal complacency, for this way returns God to his glory, justice to its satisfaction, disquieted consciences of men, frightened and awakened with the sight of sin and wrath, to ease, peace and assurance, and the souls of men to fellowship with God, and hope of eternal salvation. Now the righteousness of Christ being made sure to us, secures all this for us, and this both is believed and apprehended by faith, it being the hand by which we grip this rock, and if it be true, it cannot but be strong, and we saved. Look well then to your faith, that it be a faith growing out of regeneration, and the new creature, and have Christ for its righteousness, hope and rejoicing, and be sealed by the Spirit of God. And what this sealing is, when it comes, it will abundantly show itself; and there can be no other full satisfaction to a soul than this: But seek till ye find, and whatsoever ye find for the present, let your last act be to lay and leave yourselves on the righteousness of his Son, expecting life thro' his name, according to the promise of the Father. Dear friends, your work is great, and time short; but this is a comfort, and the only comfort in your present condition, that you have a God infinite in mercy to deal with, who is ready at all times to forgive, but especially persons in your case, who have been jeopardizing your lives upon the account of the gospel, whatever failings or infirmities in you, that action hath been accompanied with; for it is the action itself, which is the duty of this whole covenanted kingdom, and not the failing, for which you are brought to suffering. Seek not then the favours of men, by making your duty your sin; but confess your failings to God, and look for his mercy thro' Jesus Christ, who hath said, 'Whosoever loseth his life for my sake, shall keep it unto eternal life.' And tho' it will profit a reprobate nothing to die after this manner; for nothing can be profitable without love, which only is, or can be in a believer; yet it should be no disadvantage, but in a manner, the best way of dying; for it would take some from his days that he might have lived, and so prevent many sins that he would have committed, and so the sin is lessened, that is the cause of eternal sufferings.

10 JUL 62

And



